

By the King.



We doe not doubt but that all our Subiects (embracing the true Religion professed in this Church of England, & by Law established within this Realme) are thoroughly perswaded of our constant resolution for the maintenance & defence of the same; Not onely because we found it here so many yeeres settled, and blessed of God in the long peate and prosperity of our people, wherewith it hath bene accompanied since the first setting the same free from the Romish servitude, But also and chiefly, because our owne knowledge and vnderstanding (illuminated by the Spirit of God) doeth assure vs that the same is agreeable to his Divine word, and to the doctrine of the Primitive Church. Of which our purpose and determination, besides all other our former proceedings (since our entry into this kingdom) we haue giuen a new and certaine demonstration by our consent to such two Acts, as haue bene passed in this Session of our Parliament, both tending to prevent the dangers, & diminish the number of those, who adhering to the profession of the Church of Rome, are blindly led (together with the superstition of their Religion) both into some points of doctrine, which cannot consist with the loyalty of Subiects towards their Prince, and oft times into direct actions of Conspiracies and Coniurations against the State wherein they liue, as hath most notoriously appeared by the late most horrible and almost incredible Coniuration, to blow by Us, our Childzen, and all the three Estates in Parliament assembled. All which notwithstanding, and although by these late Treasons aboue mentioned, contrined and pursued (as they haue bene) with the priuie and warrant of so many of the principall Priests of that profession, and grounded vpon points of doctrine, (in that Church held and mainteined) there is sufficient cause (if there had neuer bene any other enterprise vpon the same ground) to iustifie the proceedings of Us and our said Parliament, in the making and execution of these last, and all other former Statutes, tending to the same end: Neuerthelesse, seeing the Soueraigne care appertaineth to vs, who haue the Soueraigne power of Justice in our hand, & the supreme dispensation of clemencie, and moderation of the seueritie of our Lawes is likewise as proper to vs to vse, whensoever we shall finde it reasonable, the same deseruing to be no lesse allowed in Us (being in our Dominions Gods Lieutenant) then it is praised in him, among whose highest Titles it is, That his Mercy is aboue all his works: Although both Natures iust offence might be excused, if we suffered our selfe to be transported with such passions, as so vile and barbarous prouocations do excite in humane sence, And our prouidence would be also commended, if we did with all violence indeuour to extirpate out of our Realme, not onely such as were guilty of the Attempt, but all others that gane any cause to bee suspected of bearing fauour to it, or of whom there is any iust occasion to conceiue that they may be corrupted with the like payson: Yet cannot any prouocation or other respect, extinguish in vs so vtterly the exercise of that clemencie, wherunto Nature hath so farre inclined vs, as wee can be withholden from renewing some course of lenitie againe in some particulars, so farre forth as it may be without the perill of our Religious and loyall people, that concurre with vs in the profession of the Gospell.

And therefore to the end wee might not haue any further subiect ministred vnto vs, whereby wee must be prouoked to execute Justice vpon those, who (being called Religious persons, and professed in diuers orders of their Church, as Priests, Iesuites, Seminaries, and such like) haue not only declared themselves to be the stirrers vp of our people to disobedience, But when wee were pleased formerly out of our meere Grace to signifie our Royall pleasure for their departure out of this Realme vnto

mitted, haue few or none of them taken hold of our Gracious fauour, but wilfully, and (as it were) in
 scoorne of the Penalties which our iust Lawes could impose, haue still continued their former practises,
 and contempt in their returnes: As we doe purpose to send away out of our Realme euen those of
 that condition, whose liues are in our hands to take euery houre, if wee were so disposed, (excepting
 onely those that are guiltie of that horrible Treason;) So we haue once againe resolved, and for the
 last warning doe denounce it by these Presents, (according to the tenor of our Lawes, and our former
 Proclamations) That they shall all of them, that is to say, Iesuites, Seminaries, Fryars, or any
 other Priest whatsoever, Regular or Secular, being made by Authoritie of the Church of Rome, de-
 part out of this Realme of England and Wales before the first day of August next ensuing, vpon paine
 to incurre the vttermost danger of our said Lawes. And for their better meanes to depart according
 to this our pleasure, we doe hereby signifie to them, That if at any time before the sayd first day of
 August, they or any of them, excepting Gerrard or Greenwell, shall resort to any Port Towne of our
 Realme, and there declare himselfe to the Magistrate of the sayd Towne, or other Officers of our
 Port, that he is a Priest of any sort whatsoever, and that he is there to take shipping for his passage,
 they shall suffer him or them quietly to depart, and shall see them shipped and sent away, and giue
 them therein furtherance for their departure.

And because there may be some Priests in holde in diuers parts of our Realme, not yet knowen to
 vs, we doe will and command all Sheriffes, Bayliffes, and Keepers of prisons, within twenty dayes
 after the publishing of this Proclamation, to aduertise our Prīue Counsell, or some of them, of the
 names of all such Priests, Iesuites, Seminaries, or of any other sort that are in their custodie, and by
 whome, and for what cause they were committed, to the end that thereupon wee may giue order for
 their transportation.

And now least happily this vnerpected course of our so oft reiterated clemencie after such an exam-
 ple, should either serue to encourage the Priests themselves to affront our Justice, or discourage those
 good and deere Subiects of ours, whose danger and destruction we knowe shall neuer be seuered from
 our owne, whensoever any such Projects shall be in motion; we doe hereby protest, that this is done
 with no other purpose but to auoid the effusion of blood, and by banishing them presently out of our
 Dominions, to remoue all cause of such seueritie, as we shall otherwise be constrained to vse towards
 the other sort of our people, as long as those Seducers shall haue opportunitie to betray their consci-
 ences, and corrupt their loyaltie, towards whom our Affections doe so vary with the Object, as wee
 confesse, that we desire still to make it appeare in the whole course of our Government, that wee are
 farre from accompting all those Subiects disloyall that are that way affected, and that we doe distin-
 guish of such as be caried onely with blinde Zeale, and such as linne out of presumption, and vnder
 pretext of zeale make it their onely occupation to perswade disobedience, and to practise the ruine of
 this Church and Common-wealth. And therefore as after times must giue vs tryall of all mens
 behaviour, so must all men expect that their owne deserts must be the only measure of their fortunes
 at our hands, either one way or other.

Giuen at our Manour of Greenwich the tenth day of Iune, in the fourth yeere of our Reigne of Great
 Britaine, France and Ireland,

God saue the King.

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